

THE
 CHRISTIAN'S HUMBLE PLEA
 FOR HIS
 GOD AND SAVIOUR;
 IN ANSWER TO SEVERAL PAMPHLETS
 LATELY PUBLISHED
 BY DR. PRIESTLEY,
 AGAINST THE
 DIVINITY OF OUR LORD JESUS CHRIST.

BY JOHN FAWCETT. *K*

Unto you therefore which believe, he is precious, 1 Pet. ii. 7.

——— Scribere jussit amor. Ovid. Ep. v. 30.

THE THIRD EDITION. *W*

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CHRISTIAN'S HUMBLE PRAYER

GOD AND SAVIOUR

IN ANSWER TO THE PRAYER

OF THE

BY DR. J. H. B. L. N.



DIVINITY OF OUR LORD JESUS CHRIST

BY JOHN LAWSON

With notes and a preface, by the author.

THE THIRD EDITION.

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P R E F A C E.

THAT there is only one living and true God, is a doctrine which many of the wiser heathens acknowledged and assented to. Such as Pythagoras, Socrates, Plato, Seneca, and others. It is certainly one of the first principles of revealed religion : And that there are three distinct subsistencies in the unity of the Divine Essence, appears to me a truth, which shines with all desirable clearness in the divine word. If men will rest satisfied with the account there given us of this most august subject, we shall have a notion clear enough to answer all those glorious purposes for which God saw fit to reveal it unto us. But let not vain curiosity dream of gaining satisfaction to all her useless enquiries here. Neither should it be any

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hinderance to our belief of this doctrine, that we cannot comprehend, how One can be Three, and Three One. There are multitudes of things which we must believe to be, when yet we are absolutely in the dark as to the modus of their existance. Where is the philosopher who can define how his own soul and body are united? Yet that they are united cannot be denied. For my part, I can find no absurdity in this proposition, That an unlimited Being should be Three and One, in different respects; i. e. One in one respect, and Three in another, or under another consideration: "There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these Three are One," 1 John v. 7.

The proper Deity of the WORD, or SON of God, I apprehend to be a truth of the last importance. The learned writer, who calls himself CLEMENS, though a professed minister of JESUS, is unwearied in his endeavours to persuade men, that the Desire of all nations deserves little regard
from

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from them, being but a mere creature, like one of themselves. His Appeal, his Letters and Queries, but especially that extraordinary piece, entitled, 'The Triumph of Truth,' contain enough in them to do incredible mischief to the sacred cause of christianity. For my own part, I confess I could not read the last of these without horror. It is astonishing to me, that those who call themselves lovers of the gospel, should set themselves to oppose a truth, which is so clearly held forth, and so strongly attested therein, as is the Divinity of JESUS. If men are not to believe that he is a Divine Person, truly God, as well as really man, the sacred writers have taken the most effectual method they could have devised, in the account they have given us of JESUS, to impose upon all such, as do with simple, honest, and unprejudiced mind peruse their writings.

That men should be required to honour JESUS, even as they honour the Father; that he should be declared Omniscient, the Searcher

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Searcher of hearts, the Almighty, the Immutable, and Eternal, and yet be but a mere creature, is most amazing. To believe this, is to believe, not what is above our reason, but what is absolutely contrary to it. It is repugnant to all reason, that so many inspired witnesses should affirm of a mere creature like themselves, that he is the Maker and Upholder of all things; that he is Jehovah; over all, God blessed for ever; the Mighty God; the Great God; the True God, and eternal Life. That they should call a mere creature, My God, and Our God; and call upon others to behold him as their God, "Behold your God?" If CLEMENS will allow us to make use of our reason in determining the sense of scripture, we must conclude from the above, and many other divine testimonies concerning JESUS, that he is as truly God as he is really man.

But does not this Gentleman seem to betray a consciousness, that he cannot defend himself by the English bible, in his
oppo-

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opposition to this and some other doctrines! Hence does he give us timely notice, that he intends to arm himself with his new translations, and new illustrations, notwithstanding he professes all the while to be addressing the common people. I heartily wish he may not wrong the sacred originals, and make it necessary for some able hand to vindicate them.

I have here delivered my sentiments concerning the all-glorious Redeemer in verse, because I have a natural love to this kind of writing, and because, as Mr. Pope observes, 'what is so written, both strikes the reader more strongly at first, and is more easily retained by him afterwards *.' I am far from thinking the following lines will be pleasing to every one who may peruse them, even of those who are like minded with me in regard to the truth here pleaded for. There wants much of that ease and harmony, that sublimity and ardor, which captivate and raise the

* Preface to his Essay on Man.

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soul, in performances truly poetical. But this my poor mite I cast into God's treasury, earnestly desiring he may accept of it, and bless it, for the strengthening of the faith of weaker christians, into whose hands it may fall. It is a matter of small importance, either to myself or the reader, what he shall think of this little piece, or its author; but it is of great moment what his sentiments shall be of that all-glorious Person whose cause is here humbly pleaded. What think ye of CHRIST? is a question of the last importance, since we are assured, that those who do not rightly "believe in him, are condemned, and the wrath of God abideth on them," John iii. 18, 36.

May the number of true believers every where increase, and the Redeemer's kingdom be extended from shore to shore, till "his knowledge cover the earth, as the waters do the sea."

J. F.

THE
CHRISTIAN'S HUMBLE PLEA
FOR HIS
GOD AND SAVIOUR.

JESUS! dear name of love! redeeming Lord!
By ev'ry angel, ev'ry saint ador'd;
Forgive a worm who now attempts to be,
To fellow-worms, an advocate for thee.
Meanest of all thy works, I prostrate lie, 5
Struck with the splendour of thy DEITY;
And fill'd with awe profound, while oft I hear
Thy name blasphem'd, to me for ever dear.
Thy name is all my trust, the mighty prop
And basis this of my unbounded hope : 10
To thee for ev'ry needed grace I call,
My God, my portion, thou, my All in All;
My shield to guard, my Sun to light and chear;
My Friend, my sov'reign Helper, ever near;
Look from above, and bless me with thine eyes, 15
Thou hope of man! thou glory of the skies!
Angels with everlasting wonder scan,
O'er all the myst'ry of thy love to man (a):

(a) 1 Pet. i. 12.

A

And

And whilst thy matchless name they strive to sing,
 Wrap up and hide their faces in their wing : 20
 But men, ungrateful men, presume to be
 Too wise to pay due honour, Lord, to thee !
 Yea, to such heights of wisdom now they rise,
 'Tis triumph (b) deem'd thy glory to despise.
 Strange ! that the potsherds of the earth should strive 25
 With thee, their Maker, by whose hand they live !
 Strange ! that the pow'rs of reason thou hast giv'n,
 Should be employ'd in impious war with heav'n ;
 Should muster all their forces to dethrone,
 The Father's equal and eternal SON ; 30
 To take the crown from JESU's sacred head,
 And in the dust his princely sceptre tread !
 Reason ! 'tis falsely nam'd ; that ne'er can be
 True heav'n born reason which opposes thee !
 'Tis folly rather, and presuming pride ; 35
 Right reason owns the sacred word her guide :
 Each truth divine she finds revealed there,
 With evidence convincing, strong, and clear ;
 These reason bids us humbly to receive,
 Nor dare what God commands to disbelieve : 40
 Hence none to reason have a juster claim
 Than those who know and love the Saviour's name.

Who can thy greatness tell, all-glorious King ;
 Whose ceaseless praise seraphic legions sing !
 And ev'n the highest of their numbers fail, 45
 Nor can they half thy matchless worth reveal !

(a) Alluding to the title of that most vile and pernicious pamphlet,
 'The Triumph of Truth.

Then,

Then, O how far, how infinitely far
 Beneath thy due, the strains of mortals are !
 Yet, Lord, permit thy servant's humble rhyme,
 Drawn from thy word, to plead the cause sublime 50
 Of thee, the Prince of life, that groan'd and dy'd
 For wretched men, yet now by men deny'd !
 Who can sit mute, thou dear redeeming Lamb,
 Whilst daring mortals trample on thy name,
 And, unrebuk'd, thy dignity blaspheme ! 55

Then let thy sacred Spirit, Lord, inspire
 Thy servant's bosom with celestial fire ;
 His mind enlighten, and direct his quill,
 Raise his low thoughts, with sacred ardour fill
 His languid pow'rs ; and let his humble verse 60
 Thy attributes, thy names, thy honours and thy deed
 rehearse.

On heav'n's high throne, amongst the sons of light,
 Rever'd the Saviour shines divinely bright.
 Infinite heights all creatures he excels,
 " In him the fulness of the Godhead dwells (c) ; " 65
 Yea, all its glories in the man reside,
 Who for a race of guilty creatures dy'd.
 He and the Father are in essence one (d),
 CHRIST is th' eternal Partner of his throne
 And all the Father hath he justly call'd his own (e). 70
 For all th' essential attributes divine,
 With equal beams in our Redeemer shine

(c) Col. ii. 9. "The fulness of the Godhead," i. e. The whole nature and attributes of God ; these are in CHRIST really, and substantially, as the soul dwells in the body. (d) John x. 30. "I and my Father are one ;" not one person, for that would be a contradiction ; but *is, is, is*, one thing, one nature, or essence. (e) John xvi. 15.

As in the Father ; yet the scripture shows,
 Their sacred essence no division knows (*f*).
 In this let reason's dim and feeble beam,
 Own revelation as the judge supreme ;
 Nor dare t' oppose, because her scanty line
 Could never reach to sound the Deep divine.

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Infinite Wisdom can be found with none
 But he that reigns on heav'n's imperial throne : 89
 Yet this perfection dwells in Zion's King ;
 For he's th' omniscient God of whom I sing (*g*)
 Hell's deep designs before him naked lie,
 And nothing's hid from his all-seeing eye,
 The blackest darkness and the blazing light 85
 Are equal to his all-pervading sight (*h*).
 As in a tempest, when loud thunders roll,
 The awful lightning darts from pole to pole ;
 More quick than thought we see the flashes play,
 And kindle midnight darkness into day ; 90
 So doth the great Redeemer's flaming eye
 Run thro' the earth, and ev'ry creature spy ;
 And comprehends, with one immediate view,
 Each circumstance the whole creation through.
 Thus he beheld the fish that Peter took, 95
 When in the deep, and brought it to his hook :
 He saw it take the *stater* from the sand,
 Tho' he was distant far upon the land,
 And strait, when Peter goes, he guides it to his hand. }
 The fish, obedient to the Saviour's will, 100
 Catches the bait, yet holds the *stater* still.

(*f*) 1 John v. 7. (*g*) John xxi. 17. (*h*) Psalm cxxxix. 11, 12.

Peter amaz'd, the needed piece receives,
 And tribute for himself and Master gives (i).
 No wonder that we after hear him cry,
 "Thou knowest all things, Lord, thy searching eye } 108
 Deep in my heart discern'st my love to thee (h).

No being but the great Jehovah can
 Spy ev'ry thought and search the heart of man;
 Mark all our purposes and secret aims (l);
 Yet this prerogative the Saviour claims.
 He has resolv'd to make his churches know
 He'll search their hearts (m), and try their actions too (n).
 This proof suffices, if we knew no more;
 Behold your God, O mortals! stand and adore.
 Yet when we hear the great Redeemer say,
 "He knows not when shall be the judgment-day (o);"
 And tell us, "That his heavenly Father is
 Greater than he (p)," the sense is plainly this;
 That he's as truly Man, as God supreme,
 For manhood's every pow'r was found in him. 120
 God in our nature design'd on earth to dwell;
 And hence his name is call'd EMMANUEL (q).
 Yet th' human nature can't omniscient be,
 Nor claim with God a just equality;
 But since of both these natures he partakes, 125
 The claims of each at different times he speaks.
 This obvious truth, if clearly kept in sight,
 Sets ev'ry seeming contradiction right.
 So when of our ourselves we take a view,
 We say, "We're mortal, and immortal too;" } 130
 And both in different lights we know are strictly true.

(i) Matt. xvil. 24—27. (h) John xxi. 27. (l) Isa. xvil. 30. (m) Rev.
 ii. 23. (n) Rev. iii. 1, 3. (o) Matt. xxiv. 36. (p) John xiv. 28.
 (q) Matt. i. 23.

Or when we hear the scriptures now declare,
 That all mankind to death appointed are (r);
 Then speak of some who death shall never see;
 How shall we make the jarring page agree? 135
 "This hint," Socinus cries, will solve the whole,
 That passage means the body, this the soul."
 'Tis just, Socinus, and we ask you why
 "The self-same rule you can to us deny?"
 We then conclude, and on the surest ground, 140
 Infinite knowledge is in Jesus found.
 Nor this alone; omnipotence divine
 In all its glory doth in Jesus shine.
 Full proof of this in all his work appears;
 And the Almighty (s) is the name he bears:
 The pow'rs of earth and hell in vain oppose,
 Strong is his arm to crush his haughty foes,
 Those that rebel against his gentle reign,
 Must feel, at length, his vengeance and be slain (r);
 Hopeless they're plung'd into destruction dire, 150
 The gulph of darkness, and the quenchless fire.
 And whilst eternal years unceasing roll,
 No beams of hope or comfort cheer the soul:
 But black despair in all its horror reigns,
 And binds the rebel-crew in adamantine chains. 155

Yet brighter proofs of Jesus' pow'r we have,
 For mighty is his arm the lost to save (v);
 To rescue captives doom'd to endless woe,
 Save from each sin, and conquer every foe;

(r) Heb. ix. 27. compared with John xi. 26. (s) Rev. i. 8.

(v) Luke xix. 27. (v) Isa. lxiii. 1.

Unnumber'd millions gloriously to raise 160
 From all the depths of sin and wretchedness ;
 And bring them safe to seats of bliss above,
 To see his smiling face and sing his matchless love.
 But who, alas ! can half his name express,
 Whose awful presence fills unbounded space ! 165
 The heav'n of heav'ns he makes his high abode,
 But still is ev'ry-where the omnipresent God (u).
 What'er I do, or wherefoe'er I be,
 I am surrounded with his Deity.
 Awful ! yet pleasing thought ! himself is here ! 170
 My God, my Help, my Saviour's ever near !
 When in the midst of snares and death I stand,
 I will not fear, for he's at my right hand,
 With all the mighty hosts of heav'n at his command ! }

The tide of creatures ever ebbs and flows ; 175
 But, dearest Lord, no change thy being knows (w),
 Nor shadow of a change ; thy love and grace,
 Thy purpose, promise, pow'r and faithfulness,
 Abide for ever firm, for ever sure,
 When states and kingdoms shall be known no more : 180
 Thy throne eternal ages shall remain (x),
 And thou for ever and for ever reign, [wane. }
 When skies are fled, and moons have ceas'd to wax and
 Lo, all these glorious attributes divine
 With brightest lustre do in Jesus shine : 185
 That he is God it fully hence appears ;
 But next we view the titles which he bears.

(u) John iii. 13, Matt. xxviii. 20. (w) Heb. xiii. 8. (x) Heb. i. 12.

The awful name, JEHOVAH, ne'er was given
 To any but the God supreme of heav'n (y);
 No creature e'er could claim it; yet 'tis true 190
 Our JESUS is Jehovah Tzidkenu (z).
 'Tis he from whom all life and being springs;
 The sov'reign Lord of lords, the King of kings (a);
 He is the great (b), the true (c), the mighty God (d),
 Who rules the wide creation with his nod; 195
 God in the flesh made manifest to shew,
 The height of heav'nly love to men below.
 He is the Lord of glory, (e) light, and bliss;
 "The everlasting Father, and the Prince of peace:"
 Him Thomas saw with well-assured eyes, 200
 And then, "My Lord, my God!" adoring cries.
 But can we think the blest apostle wrong,
 When, with believing heart and ready tongue,
 He thus devoutly owns the risen Lord,
 The very God he worshipp'd and ador'd? 205
 No; Jesus own'd the name—the praise receiv'd—
 Pronounc'd him happy who the truth believ'd (f).
 These titles, Saviour, are thy native right,
 And clearly prove thy Being infinite.

(y) Psalm lxxlii. 13. (z) 1. s. "Jehovah our righteousness, Jer. xxiii. 6. Compare Exod. xvii. 7. with 1 Cor. x. 9. and Isa. xl. 3. with Matt. iii. 2. a. 3. (a) Rev. xix. 16. (b) Tit. ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." That Jesus Christ is called the Great God in this place, as well as our Saviour, I should think, must be plain to every one who carefully reads the passage with an unblessed mind, in connexion with the three preceding verses. The article is prefixed before the words, Great God, without any repetition of it before the next clause; from whence it should seem the construction must be this: The appearance of Jesus Christ, who is the Great God and our Saviour. To this we may add, That no instance can be given where the word *σωτήρ* is ever applied to any but our Lord Jesus Christ. The Father is never said to Appear; nay, is expressly affirmed to be invisible, 1 Tim. vi. 16. (c) 1 John v. 20. (d) Isa. lx. 6. (e) 1 Cor. ii. 3. (f) John xx. 27, 28, 29.

Honours divine are to our JESUS giv'n 210
 By men on earth and worshippers in heav'n (g).
 The elders, crown'd and cloath'd, in bright array,
 Before the Lamb profoundest homage pay (b):
 "Worthy art thou, they cry, to loose each seal,
 Unfold and perfect all the Father's will: 215
 For, lo! thou hast for us, undone, been slain,
 And by thy blood hast ransom'd us again."

Thus speaks the Father from his lofty throne,
 "Let men and angels worship CHRIST the SON (i):
 His praise shall dwell on every heav'nly tongue; 220
 Adore him, all ye bright celestial throng:"
 To our Redeemer ev'ry knee must bow,
 In heav'n above, or on the earth below.
 The honours which we to the Father give,
 The same expressly must the Son receive (k). 225
 He that refuses to adore the Lamb,
 Gives not due honour to the Father's name (k).
 Thus, whilst in radiant files, the angels move
 Before the presence of the God of love,
 Illustrious beyond thought, they hourly pay 230
 Worship to JESUS, and his will obey:
 Ten thousand times ten thousand ready stand (l),
 Lift'ning to catch the Saviour's least command;
 Fir'd with celestial love and burning zeal,
 Instant they fly to execute his will. 235

And thus the saints in ev'ry age have paid
 Joint adorations to their living Head;

(g) Our Saviour assures us, "That sacred worship ought to be given to God only," Matt. iv. 10. Luke iv. 8. (b) Rev. v. 9. (i) Heb. i. 6.
 (k) John v. 23. (l) Dan. vii. 9, 10.

His Deity has been by all confess'd,
 And solemn worship to his name address'd.
 In ev'ry place, the faithful, great and small, 240
 For heav'nly aid on our Redeemer call (m).
 He is the needy soul's almighty Friend,
 On him the humble evermore depend.
 In him their everlasting hopes they place,
 And from his fulness look for ev'ry grace. 245
 He is the object of their love supreme,
 And matchless glories they behold in him (n).

To JESUS' hands each humble christian gives
 His soul immortal, when he first believes.
 " I know his name, the great apostle cry'd, 250
 Who lov'd my soul, and for me groan'd and dy'd ;
 I know he's able to preserve me still,
 And guide me safely to his holy hill (o) ;"
 Thus millions of immortal creatures are
 Resign'd to him, and made his charge and care ; 255
 And in his hand they ever rest secure,
 Should haughty sinners rage, or satan's legions roar (p).
 Departing faints to him their souls commit
 To be conducted to the realms of light.
 " JESUS, my LORD," the protomartyr cries, 260
 " Receive my soul," and then triumphant dies (q).
 EMMANUEL's glories were to him reveal'd ;
 Such rays divine the dying faint beheld ;

(m) The worshipping of CHRIST is laid down in scripture as the characteristic of a christian, 1 Cor. i. 2. " With all that, in every place, call upon the name of JESUS CHRIST our Lord, &c." see also Acts ix. 14, 21.
 (n) Cant. v. 16. (o) 2 Tim. i. 12, and iv. 18. (p) John x. 28, 29, 30.
 (q) Acts vii. 59, 60.

That he, content and joyful, yields to death,
Prays for his murd'ers, and resigns his breath. 265

Now he th' Eternal most profanely wrongs,
Who gives to creatures what to him belongs (r) ;
'Tis branded as a black detested sin,
To offer worship to a creature's shrine (s).
But if this truth we still refuse to own, 270
That CHRIST is God, and with the Father One ;
Then saints and seraphs, heav'n and earth, must be
Promoters each of vile idolatry.

Next to the honours which to thee belong,
Jesus, thy glorious works demand my song. 275

Whatever works are by the Father done
In heav'n or earth, the same his equal SON
Performs in ev'ry age, in ev'ry place,
Or works of nature, or of mighty grace (t).
The world was form'd by his almighty arm, 280
The bright archangel, and the creeping worm ;
Heav'n's mighty orbs, and ev'ry grain of sand,
Are the productions of his mighty hand ;
With all the ranks of creatures that reside
On earth, or in the spacious ocean glide (u) : 285
He is their author, end, and sov'reign Lord,
He made, and he upholds them by his word (v) ;
How worthy then by all to be ador'd ! }

(r) Isa. xlii. 8. (s) Rom. i. 25. (t) John v. 17, 19. (u) John i. 3.
(v) Col. i. 16, 17.

But here, perhaps, it may by some be said,
 Th' apostle tells us, "God hath all things made 290
 By JESUS CHRIST (*w*); hence JESUS is not God,
 But some inferior agent he employ'd."
 To this objector's comment we reply,
 The apostle's words you plainly falsify.
 What God the Father does, we freely own, } 295
 He does by JESUS CHRIST, his equal SON (*x*);
 Th' eternal Partner of his glorious throne;
 In whom the Father's brightest glories shine (*y*),
 One is their essence, One their great design (*z*).

And when the kind Redeemer dwelt below, 300
 The mighty works he wrought did plainly shew
 That He, who deign'd to visit our abode
 In human form, is the eternal God.

Lord of all worlds, he here his sceptre sway'd,
 And ev'ry element his will obey'd. 305
 He calm'd the raging ocean with a word,
 Instant the swelling billows own their Lord.
 The furious winds that tofs'd the spacious main,
 At his command at once were hush'd again (*a*).
 No more the fierce and rushing tempest flies, 310
 Nor drives the clouds in heaps along the skies.
 "Be still," he says; the surges cease to roar,
 Nor longer rage and dash against the shore.
 No ruffling breeze disturbs the deep serene,
 Whilst mortals, wondring, own the hand divine. 315

(*w*) Eph. iii. 9. (*x*) John v. 19. (*y*) Heb. i. 3. (*z*) 1 John v. 7.
 (*a*) Mark iv. 39.

He made the helpless cripple leap for joy (b),
 The dumb in praise their loosen'd tongues employ,
 He made the sightless eye behold the day,
 His touch remov'd th' obstructing films away :
 He caus'd the deaf to hear his charming voice, 320
 And fill'd the broken heart with sacred joys ;
 Heal'd ev'ry sickness with his potent word,
 And thus proclaim'd himself o'er all the sov'reign Lord.

He bids the nerveless paralytic rise (c) ;
 And straight his new created strength he tries, 325
 Leaps from his bed, and bears the load away ;
 His ev'ry pow'r exulting, hails the joyful day.

Say, is not this the language of the God
 Who form'd the earth and spread the heav'ns abroad
 By his almighty Fiat ? Sure 'tis he 330
 Whose single mandate makes the thing TO BE !
 There needs no more ; if Jesus speak but once,
 'Tis instant done, whate'er his lips pronounce.
 And hence we see, the putrifying dead
 From the deep tomb his awful voice obey'd : 335
 " Laz'rus come forth," the mighty Saviour cries ;
 The pale and ghastly corpse begins to rise :
 Struck with astonishment, attending crouds
 Behold him move, enwrapt in deadly shrouds !
 The awful mandate of th' incarnate God 340
 Brings back the spirit to its first abode :
 The clay-cold lungs again begin to heave,
 And all the vital pow'rs new life receive :

(b) Matt. viii. 27. (c) Mark ii. 10.

The stagnant blood, that putrifying lay,
 In ev'ry vein again begins to play,
 And thro' its system seeks its ancient way (d) ! } 345

He spake the word, and with the sov'reign sound
 Released those whom satan long had bound ;
 And as he spake infernal legions fled (e),
 Aw'd by the Pow'r that breaks the serpent's head ; 350
 " We know thee who thou art, the spirits cry,
 Wilt thou torment us, Son of the Most High !"
 When JESUS dy'd, old satan's kingdom fell ;
 He led in triumph all the pow'rs of hell ;
 Shook to the centre the deceiver's throne, 355
 And soon will tread his envious legions down. [known.
 Thus th' all-conqu'ring Saviour makes his power }

He on the cross eternal life could give,
 And bid the dying malefactor live :
 He heard the poor condemned sinner pray, 360
 Nor did he frown the guilty wretch away :
 " To-day, the kind and loving Saviour cries,
 Thou shalt be with thy Lord in paradise (f)."
 O wond'rous proof of love and pow'r divine !
 To save to all perfection, Lord, is thine. 365
 Ye mourning fearful souls, come see the brand
 Half-burning pluck'd from hell, by mercy's hand !
 The rebel, late a foe to God, condemn'd,
 A favourite now belov'd, and dearest friend ;
 By JESUS reconcil'd, restor'd, forgiv'n,
 He made the child of wrath an heir of heav'n !

(d) John xi. 43, 44.

(e) Matt. viii. 28, &c.

(f) Luke xxiii. 43.

Amazing grace ! Look down, ye higher skies !
 Ye angels, gaze with ever-new surprize ;
 And let each dweller on the earth below,
 See here what our redeeming God can do ; 375
 Let ev'ry needy soul his bounty prove,
 Ye cannot hope too largely from his love !

Now reigns above the dear exalted Lord,
 By all the flaming hosts of heav'n ador'd.
 In works of might his hands are still employ'd, 380
 Works which bespeak him the eternal God.
 All creatures he sustains by pow'r divine (g) ;
 By him the breezes blow, the planets shine :
 His hand supports the earth and rolling spheres ;
 This is the prop that nature's system bears, 385
 His wide capacious bosom can embrace
 And lodge secure, creation's num'rous race.
 Whirlwinds and seas are all at his command,
 He holds them in the hollow of his hand.
 Man he sustains with more distinguish'd care,
 And in his churches makes his grace appear ; 390
 Where'er his follow'rs be, the Saviour's present
 there (h).

The poor condemned soul, that trembling lies
 At Jesus' feet, and loud for mercy cries,
 Receives a gracious pardon from his throne, 395
 Which none can give but the true God alone (i).
 The pardon'd soul exults with mighty joy,
 And now to please his God becomes his chief employ.

(g) Heb. i. 3.

(h) Matt. xxvii. 20.

(i) Luke v. 27.

Ten thousands wretched sinners, dead in sin,
 Jesus commands to live, and life divine 400
 Their souls possess; they from the dead arise,
 And to eternal things direct their eager eyes,
 Their heart enslav'd by sin his pow'r renews;
 And ev'ry stubborn reigning lust subdues:
 He there erects his peaceful throne, and sits, 405
 Till he the mighty work of grace completes (l).

Whate'er the sinner wants, the Saviour gives;
 Each helpless soul that looks to JESUS lives:
 His glorious fulness unexhausted flows (m)
 With living streams of grace for ev'ry one that goes. 410
 Joy he diffuses through the troubled breast,
 And gives the guilt-tormented conscience rest;
 Calms all the tumult that prevail'd within,
 Quells ev'ry fear, and fills with peace divine (n).
 The humble saint he succours ev'ry hour, 415
 Yea, ev'ry moment (o); his supporting pow'r
 Engarrisons each object of his love,
 And safe conducts them to his throne above (p).

His mighty arm at length the dead shall raise (q),
 From earthly tombs, and from th' unbounded seas. 420
 The bodies which for ages past have lain
 In mould'ring dust, he'll bring to life again:
 From death's deep jaws draw forth a num'rous host,
 Nor shall the scatter'd particles be lost,
 Ev'n those which round the globe the sportive }
 winds have toss'd. 425

(l) Mal. iii. 3. (m) Col. i. 29. (n) Matt. xi. 28, 29, 30. (o) Isa.
 xxvii. 3. (p) 1 Pet. i. 5. (q) John v. 28, 29.

The flesh, that long ago has been a prey
 To greedy worms, or fishes in the sea,
 Or such as were to ashes once consum'd,
 Or in Egyptian pyramids entomb'd ;
 All, all, the Great Redeemer will restore 430
 As trophies of his own resistless pow'r.
 The Resurrection and the Life is he (r),
 And ev'ry eye shall then his glory see (s).
 When earth affrighted to her centre shakes,
 And ev'ry tie of nature's system breaks ; 435
 Th' eternal Judge descends with flaming ire,
 Quick lightnings glare, and heav'n's vast concave fire:
 Myriads of angels in their bright array,
 Attend to solemnize the judgment day (t) :
 The trumpet sounds, remotest nations hear, 440
 And, gath'ring round, th' assembled world appear ;
 Some fill'd with sacred joy, and some with keen
 despair.
 Then, seated on the white majestic throne,
 In radiant brightness th' awful Judge is known (u).
 No more presuming men can then deny 445
 His greatness or eternal Deity.
 The brightest rays of Majesty divine,
 Omnipotence and love in him will shine.
 Ye ransom'd race, the mighty Saviour view,
 Lo, this is He that dying dy'd for you ; 450
 Who bore your sins, a most tremendous load (v) !
 And bought your persons with his precious blood (w).

(r) John xi. 25. (s) Rev. i. 7. (t) Jude ver. 14. (u) Rev. xx. 11.
 (v) 1 Pet. ii. 24. (w) Acts ix. 28.

Your sins procur'd his anguish, grief and smart;
 They nail'd his flesh, and pierc'd his bleeding heart:
 For these he stood condemn'd at Pilate's bar, 455
 That you in judgment faultless might appear.
 Vengeance divine the dying Saviour bore,
 Which wrung a sweat of blood from ev'ry pore (x), }
 To pay the debts of men, a most enormous score ! }
 Their debts to pay, how was the bleeding Lamb 460
 Laden with sorrows, keen reproach, and shame (y) !
 Stern justice wak'd her awful brandish'd sword,
 And smote the head of our redeeming Lord (z).
 O boundless depth of love and grace divine !
 Too vast to fathom with the scanty line 465
 Of human thought ! Jesus the Mighty God,
 The judge of All, became a man, and stood
 Judg'd and condemn'd for men, and for them spilt his }
 blood ! }
 His God-like Majesty was then conceal'd ;
 Now in the clouds his glory is reveal'd : 470
 Celestial brightness sparkles in his eyes,
 And like a thousand suns enlightens all the skies (a).
 In this dread hour, where shall the wicked stand,
 Or how escape the vengeance of his hand !
 While here on earth the humble Jesus gave 475
 Some tokens of his pow'r to kill or save ;
 The fruitless fig-tree wither'd when he frown'd ;
 Its dying branches his dominion own'd (b).
 The armed band by the vile traitor led,
 At sight of him in wild confusion fled ; 480

(x) Luke xiii. 34. (y) Isa. liii. (z) Zech. xiii. 7. (a) Matt. xxiv. 30.
 (b) Matt. xxi. 29. 20.

And struck with terror by his mild reply,
 Flat on the ground the haughty warriors lie, (e).
 And if such proofs of sov'reign love he shew'd
 Whene'er he pleas'd, in this our mean abode,
 How dreadful now must his appearance prove 485
 To those who here have slighted all his love!
 How will the wretch that durst despise his name,
 Dread the resentment of the injur'd Lamb (d) !
 Hell's endless terrors all begin to roll
 In dreadful tides upon his guilty soul ; 490
 His secret crimes now stare him in the face,
 And most, his vile contempt of gospel-grace (e) :
 These, like a thousand gnawing harpies, prey
 On his pain'd heart-strings, in this dreadful day !
 Neglectors of salvation, num'rous croud ! 495
 Ye can't escape the vengeance of a God (f) ;
 Where now, alas ! will ye for refuge fly !
 In vain to mountains and to rocks ye cry,
 To screen your heads (g) ; when ev'ry mountain burns,
 And ev'ry rock to liquid sulphur turns ; 500
 The sun turns dark, stars from their orbits fall,
 Nature dissolves, confusion spreads o'er all (h) !
 Now are th' impartial books thrown open wide,
 And in strict justice ev'ry cause is try'd ;
 For lo ! the Judge's all-discerning sight 505
 Brings the black scenes of secret guilt to light ;
 Draws forth each hidden crime to public view,
 For ev'ry human heart he searches through and through !

(e) John xviii. 4, 5, 6. (d) Rev. iv. 16. (f) Matt. xi. 24. (g) Heb. ii. 1.
 (h) Rev. vi. 16. (i) 2 Pet. iii. 10. The cloud-cap'd towers,

The solemn temples, the gorgeous palaces,
 The globe itself, and all that it inhabit,
 Shall be dissolv'd—and, like the baseless fabric of a vision,
 Leave not a wreck behind.—

The Hypocrite no longer lies conceal'd,
 Torn is the mask away, and now unveil'd 510
 The poor delinquent stands before the throne,
 There all his vile deceits are fully known.
 No more the Pharisee in fancy'd plumes
 To claim a debt of heaven now presumes :
 Speechless he stands, void of the wedding-dress, 515
 The garment of the Saviour's righteousness (i);
 These all with guilty dread shall hear at last,
 The awful, the condemning sentence pass'd !
 " To endless flames, ye cursed, go away ;
 Far from my presence, and the realms of day : " 520
 Unyielding chains shall there the guilty bind,
 Ceaseless they wail, and no deliverance find (k) !
 O dreadful doom ! see how th' avenging God
 Resents the inj'ry of his slighted blood (l) !
 There lost for ever ; O eternity !
 Thou shoreless, bottomless, unbounded sea ! [thee !
 How are the thoughts of men for ever drown'd in } 525

None will be safe in that tremendous hour,
 But those who here have felt the saving pow'r
 Of his right hand, who now their Judge appears, 530
 And with a smile divine his follow'rs cheers.
 They knew his name, and there repos'd their trust (m),
 His righteousness divine was all their boast (n).
 With steady faith, and fervent love inspir'd,
 And with true gratitude to Jesus fir'd ; 535
 Their active feet in swift obedience mov'd,
 Pleas'd with the service of the God they lov'd.

(i) Matt. xxii. 11. (k) Matt. xxv. 41. (l) Heb. x. 29. (m) Psalm ix. 10.
 (n) Isa. xlv. 24. Psalm lxxix. 16.

They

They copy'd his humility and zeal ;
 Aiming his ev'ry precept to fulfil :
 From faith divine the brightest virtues sprung, 540
 T' adorn the life, and dignify the tongue (o) :
 No Faith, no works, the sacred word declares (p),
 But fruit celestial, faith incessant bears (q).
 These happy souls in countless millions stand ;
 Undaunted at the Judge's own right hand ; 545
 Raptures unknown their ravish'd hearts dilate,
 And wond'ring angels hail their happy state :
 " Come, ye bless'd children, the Redeemer cries,
 (With heav'nly love still beaming in his eyes)
 To yonder throne ascend, the bright reward, 550
 Before all worlds for you divinely rear'd (r) ! "

The scene is clos'd, the Judge ascending reigns,
 Ador'd for ever, in the heav'nly plains,
 By saints and seraphs prais'd in most exalted strains. }

Then blush, O CLEMENS ! blush with conscious
 shame, 555
 Nor dare to trample on the Saviour's name :
 How will you meet, at length, his radiant eye,
 Whose glory now you studiously decry ?
 When he in pomp and awful flames appears,
 And all the ensigns of his Godhead wears, 560
 Then they who here on earth deny'd his name,
 In words or works, he'll cloath with endless shame (s)

(o) 2 Pet. i. 5, 6, 7. (p) Heb. xi. 6. (q) Gal. v. 6. (r) Matt. xxv. 34.
 (s) Isa. xlv. 24. " All that are incensed against him shall be ashamed."

Think not, O CLEMENS, then, that we deride
 True reason (t) ; reason, Sir ! is on our side :
 Our reason and our conscience both receive 565
 Conviction full of what we thus believe ;
 The clearest proofs, (if ought a proof can be)
 That CHRIST is GOD, we in the gospel see.
 Wrong not the christian, think not reason yours (u),
 He has the highest claim to reason's pow'rs, 570
 Who owns the book of heav'n his guide divine,
 Searches with earnest heed each sacred line,
 And digs, by reason's lamp, in that celestial mine ;
 And when full evidence he thence receives
 Of heav'nly truth, he humbly that believes. 575
 Let not your wisdom, CLEMENS, e'er presume
 The truths of God to censure and condemn.
 Proofs of your skill in science have been shew'd ;
 But stop ! " the world by wisdom knows not God (v)."
 So deep the truths the gospel doth declare, 580
 That human wisdom stands confounded here (w).
 Yet what the haughty wise have not beheld,
 Has been, and is to humble babes reveal'd (x).
 Those who to such high wisdom will pretend,
 As, what they cannot fully comprehend, 585
 Resolved stand, they never will believe,
 These can't the gospel's sacred truths receive :
 Nay, he who in this impious thought persists,
 Must disbelieve that God himself exists.

(t) The author of the APPEAL very ungenerously suggests, " That his
 opponents decry human reason, and require men to abandon it wherever
 it is concerned." But are there any such persons as he here speaks of ?
 I confess, I know not any. See APPEAL, page 4. (u) Night Thoughts,
 Fourth Night, near the End. (w) 1 Cor. i. 19, 20. (x) Matt. xi. 25, 26.

For who can comprehend JEHOVAH's name? 590
 E'en CLEMENS' self such knowledge ne'er could claim;
 'Tis high as heaven! what can CLEMENS do?
 Deeper than hell; alas! what can we know (y)!
 Yet CLEMENS, from the early days of youth,
 Firmly believes this grand mysterious truth; 595
 And hundreds more which he could ne'er explain,
 Else he had ne'er believ'd himself a man.

But foolish builders still refuse to own,
 Like Jews of old, the precious Corner-Stone (x),
 Yet Zion's firm foundation, JESUS shall be known. } 600
 Here stands the church, nor can the gates of hell,
 Or pow'rs on earth, against her e'er prevail (a).
 Here CLEMENS vainly tries his guileful skill;
 Zion shall rest on her foundation still.
 "In him the prophet cries, shall Gentiles trust (b);" 605
 Dear is the Saviour's name to all the just.
 Celestial eloquence would fail to paint
 How precious JESUS is to ev'ry saint (c).
 A thousand charms adorn his lovely face,
 And these behold him full of truth and grace (d): 610
 And now at length the devious song to close,
 A word of counsel I address to those.

O praise the Saviour's name! Ye hourly prove
 The richest fruits of his eternal love!
 Ye are the purchase of his precious blood, 615
 He gave his life to bring you near to God!

(y) Job xi. 7, 8, 9.

(x) Psalm cxviii. 12.

(a) Matt. xvi. 18.

(b) Rom. xv. 13.

(c) 1 Pet. ii. 7.

(d) John i. 14.

O matchless grace ! O love beyond degree }
 Ye saints, celestial-born, with rapture see }
 Th' offended freely dies, to set th' offended free ! }
 From hence an ample pardon ye receiv'd, 620
 When in the Saviour's name ye first believ'd (e).
 A pardon full, of sins of deepest dye,
 And horrid guilt that seem'd to reach the sky :
 By blood divine releas'd from ev'ry debt,
 In Jesus' righteousness ye stand complete (f). 625
 O wonder you with ever new surprize ;
 Though CLEMENS still the sacred truth despise,
 Let all your pow'rs to swift obedience move,
 Sweetly constrain'd by such unequal'd love :
 In heart and life your great Redeemer praise, 930
 And in his service spend your following days.
 Adorn the doctrine of your SAVIOUR-GOD,
 And let it still in all your life be shew'd,
 That these blest truths the strongest motives be
 To christian practice, sound morality, } 635
 Such as is seen in none who do these truths deny.
 Thus onward walk till Jesus bids you rise
 To thrones and crowns, above the shining skies.
 His gentle hand shall sweetly wipe away
 Your ev'ry tear in that delightful day. 640
 To living fountains Jesus then will bring
 Your happy souls, where joys celestial spring ;
 Then shall you join the sweet immortal song,
 And praise your SAVIOUR-GOD eternity along.

26 JY 66

(e) Acts xiii. 39.

(f) Col. ii. 10.

F I N I S.

